

266 ὅταύτην μείζω ἀεὶ λαμβάνων πεπερασμένην ἤξω
 ποτὲ εἰς τὸ ἐν τῷ Α χρόνῳ κεκινήκεναι· πρὸς πε-
 περασμένον γὰρ ἀεὶ προστιθεὶς ὑπερβαλὼ παντὸς
 ὀρισμένου, καὶ ἀφαιρῶν ἐλλείψω ὡσαύτως. ἐν ἴσῳ
 5 ἄρα χρόνῳ κινήσει ἡ πεπερασμένη τῇ ἀπείρῳ· τοῦτο
 δὲ ἀδύνατον. οὐδὲν ἄρα πεπερασμένον ἐνδέχεται
 ἀπειρον δύναμιν ἔχειν.

Οὐ τοίνυν οὐδὲ ἐν ἀπείρῳ πεπερασμένην. καίτοι
 ἐνδέχεται ἐν ἐλάττονι μεγέθει πλείω δύναμιν εἶναι·
 ἀλλ' ἔτι μᾶλλον ἐν μείζονι πλείω.¹ ἔστω δὴ τὸ
 ἐφ' οὗ ΑΒ ἀπειρον. τὸ δὴ ΒΓ ἔχει δύναμιν τινα,
 10 ἡ ἔν τινι χρόνῳ ἐκίνησε τὴν Δ—ἐν τῷ χρόνῳ ἐφ'
 ᾧ ΕΖ. ἂν δὴ τῆς ΒΓ διπλασίαν λαμβάνω, ἐν
 ἡμίσει κινήσει χρόνῳ τοῦ ΕΖ (ἔστω γὰρ αὕτη ἡ

¹ [πλείω : πλείων IH¹. Simplicius 1341. 11 read πλείω, but paraphrases πλείων (ἀλλ' ἐν τῷ μείζονι τοῦ ἐλάττονος κατὰ τὸ αὐτὸ εἶδος ἔτι πλείων ἔσται ἡ δύναμις). πλείω (ἐνδέχεται εἶναι) can be defended as meaning 'It is possible for the power to be greater (and therefore I am entitled to argue from the case in which it is greater).'—C.]

^a [A is supposed to be some period of time, however short, and the limited force must, of course, take a *longer* time (A + B). I can now reduce the excess of A + B over A to nothing (or less than nothing) if I augment the limited force by adding any constant amount as often as is required. Each addition will subtract a corresponding fraction from the time B and so I can cut down A + B to A (or to less than A). But then a force that, however augmented, is still limited will do the work in the time allowed for the unlimited force, which is impossible. (This paragraph has been partly re-written).—C.]

^b [Literally, 'It is true that the greater power may reside in the lesser body (a seed contains enough to produce a large tree; so why should not the converse be true, and the greatest of all bodies—an infinite body—contain less than an infinite power? Simplicius); but still more is it possible that the larger body should contain the greater power' (or 'that the

ARISTOTLE

267 b ἐγγύτατα τοῦ κινουντος, τοιαύτη δ' ἡ τοῦ κύκλου¹
κίνησις· ἐκεῖ ἄρα τὸ κινεῖν.

- 10 Ἐχει δ' ἀπορίαν εἰ ἐνδέχεται τι κινούμενον κινεῖν
συνεχῶς, ἀλλὰ μὴ—ὥσπερ τὸ ὠθοῦν πάλιν καὶ
πάλιν—τῷ ἐφεξῆς εἶναι συνεχῶς. ἢ γὰρ αὐτὸ δεῖ
ὠθεῖν ἢ ἔλκειν (ἢ ἄμφω), ἢ ἕτερόν τι ἐκδεχόμενον
ἄλλο παρ' ἄλλου, ὥσπερ πάλαι ἐλέχθη ἐπὶ τῶν
ρίπτουμένων. εἰ δὲ διαιρετὸς ὢν ὁ ἀήρ ἢ τὸ ὕδωρ
15 κινεῖ, ἀλλ' ὥς <ἄλλος>² ἀεὶ κινούμενος· ἀμφοτέρως

¹ [κύκλου HK Simplic. 1354. 8: ὄλου cett.—C.]

² [ἀλλ' ὥς <ἄλλος>: ἄλλος F: ἄλλον E¹K: ἀλλ' ὥς cett. The uncertainty of the readings in this sentence leaves it doubtful how it is related to its neighbours. Simplicius 1356. 12 apparently read ὥσπερ πάλαι ἐλέχθη ἐπὶ τῶν ρίπτουμένων, εἰ διαιρετὸς (or διαιρετὸς γὰρ: E has γὰρ) ὢν ὁ ἀήρ καὶ (sic) τὸ ὕδωρ κινεῖ. ἀλλ' ὥς ἄλλος ἀεὶ κινούμενος· ἀμφοτέρως δ' κτλ., 'as we said in the case of missiles, since the air or the water causes the motion as being divisible into parts. But (it causes the motion only) inasmuch as one part of it after another is set in motion (and moves the next)'; for his paraphrase εἶπερ διαιρετὸς ὢν ὁ ἀήρ καὶ τὸ ὕδωρ, τοῦτεστιν εὐδιαίρετα καὶ εὐκίνητα, κινεῖ· πῶς δὲ κινεῖ ὁ ἀήρ; ἄλλος ἀεὶ καὶ ἄλλος κινούμενος καὶ οὕτως κινῶν seems explicable only if he read (as the beginning of a new sentence) ἀλλ' ὥς ἄλλος (or, less probably, ἀλλὰ πῶς; ὥς ἄλλος). It is another question whether his reading is right. The reading attributed to him by the Oxf. Trans. ἐπὶ τῶν ρίπτουμένων, εἰ διαιρετὸς ὢν ὁ ἀήρ ἢ (sic) τὸ ὕδωρ κινεῖ ἄλλος ἀεὶ κινούμενος, may be preferred. In printing εἰ δὲ διαιρετὸς κτλ. as a separate sentence I am providing a text which suits Dr. Wicksteed's view of the course of the argument.—C.]

^a [Literally, 'circle,' i.e. circumference (ταχεῖα δὲ ἡ τοῦ κύκλου κίνησις, τοῦτεστι τῆς περιφερείας, Simplic. 1354. 7). In a revolving sphere the motion of a point on any circle inscribed on its surface in a plane at right angles to its axis is faster than that of any point in the same plane that is nearer to the axis. And if the universe is conceived as a

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